

WEDNESDAY DECEMBER 2, 1965

TRANSCRIPTION OF EXCERPTS

Robert Burnett: I would like to know something about the recalling of experiences. This is not in connection with a task directly but in connection with some advise given in Nott's book and also some advise given by Kenneth Walker. In my own experience, after a special day, a day following a special day, a peculiar day, I decided to set some time aside and try to recall what had happened the day before - not accompanied by counting such as Nott suggested but very simply. The time that I set aside to do this came and I began. I got as far as in my recalling as I had got in the day that I was recalling. In say twenty minutes, I relived or recalled twenty minutes of the day before, never getting to the point.

Mr. Nyland: You think it is necessary to have the same time elapse for the recall?

Robert: No, I do not think so.

Mr. Nyland: But it happened to be like that?

Robert: But in this case it happened to be that way. And in trying to remember about recalling, not completely, I found that I was not experiencing a motion picture. I was not hearing people speak or hearing myself speak. I was not really feeling myself move.

Mr. Nyland: What kind of episode were you recalling?

Robert: I was recalling the first things that happened in the morning, waking up, getting out of bed, doing the preparation for the day; starting right at the beginning. The experience seemed quite unusual to me because the recall was very very complete down to the greatest detail that I can come in contact with.

Mr. Nyland: Just let me ask another question. When you were

experiencing it, did you link it up with the possibility of recalling that experience the next day?

Robert: No. It happened that during this particular morning, I was interested in work in particular and in observing myself, not with great effort but it was on my mind during this particular morning and during that particular day. So, the situation may have been made right because of this, I do not know. But I have not been able since to recall things in as complete a manner as during that day because I find that in trying to do the same thing, that I begin to hear voices or begin to put great detail and they become very incomplete, not as if reliving the experience.

Mr. Nyland: Then it is not recall any more.

Robert : I cannot recall any more --?. Only this once did something happen that might be, that I would call recalling.

Mr. Nyland: If you try to recall after you have lived an hour during that day, to recall that hour; for instance, you start, it does not matter, between three and four, At four o'clock, you try to recall what happened between three and four. Only recall it. It will not take you an hour to recall it. This is the way you have to try to learn how to recall because many people have a retentive memory and can recall quite easily. Sometimes your memory is visual and something it is audible. That is different types. Some people remember one way or another. Sometimes people remember in intensity. Sometimes people remember by recalling such intensity that they have exactly the same experience again as if it happens at that moment, There are different types of ways how to recall. And you have to find out first in what respect you are able to recall in ordinary life ordinary things. For instance, if you try now to recall from the moment you came into this room

until now. You see, simple things; things which ~~xxxxx~~ are not particularly involved; things that do not upset you emotionally; things that will not allow for ~~any~~ ~~specific~~ voices to enter because as soon as something else starts in the recalling, in a recollection you might say of your feeling or a recollection of the thought process you had, you are opening up different opportunities for other kind of already recorded impressions to come back.

This is one way of explaining that there might be voices. There are other ways by which voices may even start to appear; not necessarily connected with the recall and not necessarily connected with yourself because the state in ~~xx~~ which one wants to recall is very much helped, that is, the actual recalling itself in its clarity is very much helped by a state in which I was awake.

The more awake I am, the better I will be able to recall that period. It is logical because the rest of the time I am unconscious; it is very often that it is not even recorded. It just happens automatically and I move like an automaton from one place to another. But when I am awake something else is recording that even already; and I am quite certain that it is registered in a place where it becomes obtainable to me afterwards.

But also, the question when I do recall in such kind of intensity and there is involved emotional and intellectual content of the experience which I am now trying to recall, then I am, at the moment when I do this, open to the possibility of being affected by many things of the outside coming in to me. I am in a different kind of state of sensitivity because I do something like the recalling which is a little unusual when it is not daydreaming.

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You see, the recall has to be an active one. Daydreaming is a passive one. So, we distinguish immediately between the two, And when I say 'I recall', I am intentionally sitting for that purpose. I am in an active state. When I am in an active state, I am also susceptible to many influences from outside which otherwise would pass me by.

Now, it is very difficult to determine what these particular voices from outside or certain influences from outside, where they came from and how they happen to strike me at a certain time. I say it is difficult to see it because I am not living enough above it to see how it manages and, for the time being, it is quite accidental. I must however admit that it happens so I do not want to deny it. The more objective I could be regarding the total process, the more I would see the influences moving from one place to another, finally hitting me. But for that, I would have to have something that could become objective to the process of myself recalling.

You see, this becomes now a little more complicated because I have to be free from that what is taking place in myself. And what is taking place in myself is something that is trying to recall something that has happened before. So, for me the difficulty then is how objective can I be to the process in which I am now trying to recall something subjective.

The possibility exists. It is only a little difficult to acquire a technique for it. And if I am really interested in trying to find out what recall can do for me, I start in a simple way that I can check and control the recall process. For that reason I do not wait till the next day because many things in my mind and in my feeling have taken place in the meantime. New impressions have simply been put on top of the others. It is like a warehouse in

which there are a hell of a lot of boxes and I cannot distinguish any more what came in last and what was first, you see.

So, the recalling process is made much more difficult when I wait too long. Dependent on the intensity of an experience, I will be able to recall such an experience of course because of its intensity. And particularly when an experience has been connected with the fact of being awake, either accidentally or ~~artificially~~ artificially induced.

So, the condition now for a more perfect recall is that while I now set out at three o'clock to live my ordinary life, if I could be awake as often during that time, at four o'clock I will definitely be able to recall ~~all~~ the moments I was awake. And in having this activity of myself going on the recall period, I will exclude everything else coming in from outside and affecting it because it is not an ordinary affair any more. When, when I am not influenced by something outside coming in or by something already inside bothering me, I will learn a dexterity of recall in a much faster way.

I am only saying this in case one is interested in a recollection in the formation and development of a memory. And such things can be extremely useful if one really wants to have that kind of a, as I say, auditory or visual memory or some kind of a recall memory that can reproduce at any one moment when one wishes a situation as it has been, even if it is yesterday or a year or ten years ago. And for that the instrument that is capable of doing it, one's mind mostly, is definitely capable of developing that. But it will be helped by an instrument which is not as yet soiled with all kind of other different kind of activities. So, the part of the mind that really could function in a recall session is that part which is now undeveloped and, you might say, virgin territory for the possible

development of itself. When I am awake I touch that part. Then, when I am awake, I use it in the recalling of memory. It is in the sense of memory in an ordinary way, I now use the recall of a different part of my mind for that what is similar to memory of those moments, particularly when I also was awake. You see?

Robert: Yes, I think I see.

Mr. Nyland: You can say it a little differently: At the moment when I recall and I am awake, I am now immediately in touch with the surrounding in which I live. The moment when I am awake, I am not in touch with the surrounding but I am touch with a different kind of level called forth by my objectivity. The result is that when an objective state exists, it exists without subjective limits. Whenever at any one time I am objective, I am projected into an objectivity and thereby freer from all subjective bondage.

So now, if you bring back this question: At one moment I recall a moment that has gone on before when I was awake and I am now awake also, I am ^{now} ~~am~~ living in a state of awareness in which I could become cognizant of other states of awareness. And that state of awareness as objectivity is not bound by the time duration which I experience when I am in a subjective state. You understand that?

It is as if one is living ~~at~~ on this line in ordinary time duration. When I wake up, I move up the vertical line at a certain height away from this because it is objective. And the moment when it happens again, there is another line in which I move up something, something in me moves up and I live there for a moment. In this particular level, there are not the laws of this level. That is, the laws that exist here do not include the time limit laws. I am free from time, compared to being bound by time here.

This is the real meaning of objectivity. It is the real meaning of clairvoyance. It is the real meaning of insight in past and

future. It is the real understanding of what is taking place with man as he now lives on Earth, as if he is not living on Earth and thereby can see himself almost I would say as one point because the two vertical lines will meet. As parallel lines will meet in infinity, I will meet that what was my thought originally, of objective, with another thought which at the present also could be objective.

I do not want to say too much about that because it is a very easy subject for further meditation and going off on the deep end. But this is the principle. And it is quite possible that in a state of objectivity, that is, a state of consciousness, that is, a self consciousness as we define it with Gurdjieff and sometimes cosmic consciousness as also we define it with Gurdjieff - not as Bucke defines cosmic consciousness, that is, an ordinary form of self consciousness. But the real cosmic consciousness goes outside the bondage of Earth entirely and that kind of freedom is, of course, much more free than even self consciousness will allow.

You understand the reasoning behind what I say and let it go at that because it means that if one starts to think about it, there is a tremendous amount of material for further thought. So, do not be disturbed by it. Whatever happens, you eliminate even the voices by becoming more and more objective; because many times the voices belong to the subjective world? Alright?

But try to do it, as I said, in one hour; and immediately recall it. During that hour be as awake as you can in whatever you do. Sit for five minutes, recall. In a flash the thing ^{can} ~~will~~ unroll, just like that. You can see that one hour from beginning to end as if you are reliving it but at a tremendously higher speed, you see, because the time in recall can be reduced almost to nothing compared to the -?-.

Terry Owens: In connection with that, I have a question. Some time ago, about almost a year ago, I spilled something on the kitchen floor and I bent down to wipe it up with a piece of paper; and at that time, as I bent down, I had a wish to wake up while I wiped it up. And I did try to work. And then I have been in that ~~same~~ same physical posture in various places on the kitchen floor wiping things up or putting down food for the cat or something. And when my body goes into that position, I have this experience of over a year ago, the taste of that moment comes back in a very special kind of a way. And I can understand that maybe there is a link between moments but what I do not understand about is ~~that~~ some of the tasks that I try to do, like to dial the telephone and try to be aware of myself or washing dishes and I have done these things over a number of times and yet it does not work that way with other physical postures.

Mr. Nyland: The wish which you had originally when you bent down to clean it up, I think was strong and it then became associated with the question of objectivity. Dependent entirely on the strength, that kind of intensity that one wishes to associate and the intensity which one then has in making it objective for oneself to see oneself, naturally will determine how long that particular associative memory can last.

So, not all postures are for that unless they are really associated with a definite something. This is the one side of it. The other is that when I associate it with certain postures in which I have made an attempt to be awake and I go thru the same kind of a posture again as a movement or as a resulting posture and I look for being awake, I will not find it. You see, I forfeit the purpose - very much the same reasoning as what I mentioned to Arran. It is a mixture of the two that I already look for something

that I have experienced which was for me very agreeable and which I would like to repeat. And now, when I wish to repeat it, I have it in my mind that it ought to be and it never will be.

But there are undoubtedly other times with which the association was quite definitely made; an association which was made at the time when you made efforts to try to wake up and that at the present time you can accidentally fall into that; and because of that you will be reminded of being awake. Many times accidental awakening, that all of a sudden the thought or the feeling happens to come to you, many times it is associated with that kind of a thing of yourself altho you do not trace it. It can be traced afterwards if you recall the different events that led up to it and if one is looking for it.

For instance, it can happen quite often with people one meets; that a certain person one meets in a certain way with which there is a certain relationship already, which relationship at a certain time may have produced a definite desire on your part to hold onto yourself, to collect yourself, not to say too much, not to let yourself go, not to be angry; whatever it may be that you have said then to yourself ~~how~~ to behave in a certain way which again might, when you go thru a similar situation with the same person, it will again all of a sudden give you the idea of waking up. And you will not associate it with something that has happened before because you have forgotten. At the same time, if it links up with a desire to be awake, then at that time it is as if the desire to be awake places a stamp on the behaviour form as manifestation. And it depends now entirely how indelible that stamp remains.

Terry: Is there any purposeful way to use this or does one have to rely on chance.

Mr. Nyland: You can make it if you wish with many things that are a little unusual but which may be recurring at different times. For

instance, you may not travel too much by plane but there may be something when you step on the plane, go up the steps to the place, that you could associate with that and you will see that any time you will step on a plane you will be reminded. You can, for instance, associate it with mailing a letter in a certain mailbox; that each time when you are in front of that mailbox and mail the letter, you will be reminded of that what you have associated with it because the laws of associating will run in ones mind also regarding the attempt of being awake because, in the first place, when I make the attempt to be awake, it has to be formulated in ones mind as it is since it is not as yet a result of a state of awar^aness, /continued state.

For instance, if you open the door with a key, the door to your apartment, it is an excellent way. And you take the key out of your pocket and you look at it or you feel it, where it is, the top, where is the edge, before you put it in it is very good. So, one can use it many many times. The only trouble is do not misuse it. Do not have too many of them because then you dilute your energy. It has to be specific. It has to be as if there is a certain point in the sky in which you will see two stars in a line. It should not happen too often that there is a double star. One star is my ordinary life; the other star, miles and miles away, is my conscious life. But at a certain moment they function as if there are overlapping. You know enough about astronomy and this is a good example.